

**MARSOVAN THEOLOGICAL
SEMINARY**

**CATALOGUE
1914.**



Marsovan, Turkey

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"ANATOLIA" PRESS
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MARSOVAN

CALENDAR.

Commencement week, June 13-19 1914.

Vacation, June 20 - Sept. 15, 1914.

College opens, Sept. 16, 1914.
(Boarders admitted, Sept. 12.)

Commencement day, June 23, 1915.

The next regular class will be received into the Seminary in September 1915, in accordance with the practice of the Seminary to receive a new class every alternate year. (See section on "Admission and Graduation" p. 8)

TRUSTEESHIP OF THE SEMINARY.

The trusteeship of the Seminary is held by the American Board of Commissioners for Foreign Missions, Boston, through the Western Turkey Mission. Representatives, both resident and non-resident in Marsovan, are elected annually by the Mission as a Board of Trustees, and are responsible for the conduct of the Seminary.

FACULTY.

REV. GEORGE E. WHITE, D. D. DEAN.

Homiletics and Pastoral Theology, Sociology, Elocution.

REV. J. P. XENIDES, M. A.

Church History, Old Testament, Ethics, New Testament.

REV. T. A. ELMER B. D.

Philosophy of Religion, Comparative Religion, Theological Encyclopedia.

REV. ERNEST PYE, B. D.

Systematic Theology, New Testament.

***MR. PUZANT LEVONIAN,**

Old Testament.

*Now doing post-graduate study in Hartford Theological Seminary, Hartford, Conn., U. S. A. Will take up his work in the Seminary in September 1915.

Historical Sketch In 1840 a school for the training of Christian workers was opened in Bebec. By 1862 it came to be thought that the training of men for the ministry would more appropriately be carried on in the interior, which they would largely serve and from which they would be largely drawn. It was accordingly decided in mission meeting of that year to close Bebec Seminary and open a more strictly theological school in Marsovan. By 1864 the Seminary in its new location had been opened as the Marsovan Theological Seminary, and through the following half century this institution has steadily carried forward the work for which it was planned. The fiftieth anniversary will be celebrated this coming June, and the Seminary will enter upon the fifty-first year of its history in September.

Object Marsovan Theological Seminary welcomes students of every Christian denomination on equal terms. The purpose of the Seminary is to furnish young men with a training that is scholarly and practical; and which will fit them to become ministers, teachers, or the inaugurators of new forms of Christian service for their communities. Its close relation with a growing College, but

with independence in curriculum and teaching force so far as this can be, enables students to bring up deficiencies in their preparation for the course of the Seminary. The wisdom of such inter-relationship between Seminary and College is supported by the strong tendency in America and Europe to establish such co-operation.

Expenses and Scholarships The cost of a student's living is LTq. 14.00 for the Seminary year. Students room in the Seminary Building, but gain the advantage of contact with other students by boarding in the College Dining Hall. Bedsteads and under mattresses are provided but each student furnishes his own bedding. No charge is made for tuition.

The Seminary endeavors to do what it can to help self-respecting students during their period of study. In so far as possible students are provided with work of such character as will contribute to their future usefulness as Christian leaders. In the past this has been pulpit work, secretaryship of the city Young Men's Christian Association, and inn visitation. Work of a more distinctly manual nature is also supplied.

Scholarships. Two classes of scholarships

are available, undergraduate and graduate. The *undergraduate* scholarships are awarded at the end of the year on the merit basis, and are of three grades as follows:

First grade, for which a scholarship average in the year's work of 95% or above must be maintained, yields LTq. 8.00.

Second grade, for which a scholarship average in the year's work of 90% or above must be maintained, yields LTq. 6.00.

Third grade, for which a scholarship average in the year's work of 85% or above must be maintained, yields LTq. 4.00.

In order to be a candidate for any one of these scholarships a student must have it as his avowed purpose to enter some form of Christian work after completing the course of study; and must be carrying the full schedule of work.

Graduate scholarships are held in trust by the Seminary, through the American Board, Boston, with the following seminaries in America: The Divinity School of Yale University; Hartford Theological Seminary; Oberlin Theological Seminary; The Pacific Theological Seminary. These fellowships are open to the alumni of Marsovan Theological Seminary, and application for any one of them may be made through the Faculty of the Seminary.

The conditions controlling the fellowships will be given on application to the Dean.

Admission and Graduation A new class is received into the four year course of the Seminary, and a class is graduated from the Seminary every two years, and there are always two classes studying. In order to enter the four year course, students must have completed their College course in good standing, at least through the Sophomore year. College graduates begin their work with the second year and move forward into distinctly post graduate study. Applicants must present certificates or diplomas, certifying to their attainments in their College course; also recommendation from some missionary, or from representatives of one of the ecclesiastical bodies.— The Central Union, The Bithynia Union, or The Greek Evangelical Union. Upon the successful completion of the course of study the student is given a diploma of graduation.

Seminary Year The Seminary year contains thirty-six weeks divided into two semesters of eighteen weeks each. There is no recess between semes-

ters, but there are vacations at the Christmas and Easter seasons.

COURSES OF INSTRUCTION.

In the following course of study two groups of studies are to be distinguished: First, those properly in the College curriculum and taken with College classes. Second, those distinctly theological and taken in the Seminary. Instruction is given in the Seminary in all the usual branches of theology. The course extends over a period of four years and is as follows.

INTRODUCTION TO THE COURSE AS A WHOLE.

THEOLOGICAL ENCYCLOPEDIA. Five hours through a period of two months (followed by History of Religion, see Comparative Religion, Course 1). 1913-14 and alternate years.

Mr. Elmer.

This subject is briefly and formally treated at the beginning of the course. The subject matter of theology is not considered, but its scope is clearly defined, and its various departments and their relation to each other are shown. The student is furnished with a guide to the vast field of theological study in order that he may pursue his investigations with intelligence and know whither they lead.

OLD TESTAMENT STUDY

First Semester

1. PENTATEUCH. Five hours. 1914-15 and alternate years.

Dr. White.

In the study of the Pentateuch the various theories on the composition of the books are examined and criticised. The main points of the books are studied with due reference to contemporary historical and archaeological events and documents.

3. THE PROPHETS. Three hours throughout the year. 1913-14 and alternate years.

Prof. Xenides.

The whole of the third year is given to the study of Prophecy. Introduction to the various prophets receives due attention, with expository and exegetical studies, particularly in Isaiah. A series of lectures takes up the study of Old Testament Prophecy based chiefly on Davidson, — Old Testament Theology and Prophecy.

5. WISDOM AND APOCALYPTIC LITERATURE. Three hours throughout the year. 1914-15 and alternate years.

Prof. Xenides

This work is taken up during the fourth year. Introduction to the various books receives due attention with the exposition of some of the Messianic and other Psalms. Characteristics of Hebrew poetry, introduction to the Apocrypha and to the Septuagint are studied during the year. Frequent papers are assigned for exegetical and expository study throughout the course.

Second Semester

2. HISTORY OF ISRAEL AND INTRODUCTION TO THE EARLIER PROPHETS. Five hours. 1914-15 and alternate years.

Prof. Xenides.

In the History of Israel study, attention is also given to the geography of Palestine.

The introduction to the earlier prophets includes special exposition of one or two of them, usually Amos or Hosea. Driver, — Introduction to the Literature of the Old Testament, serves as a text-book.

4. THE PROPHETS. Three hours throughout the year. 1913-14 and alternate years. Prof. Xenides.

For description see course 3, which this course continues.

6. WISDOM AND APOCALYPTIC LITERATURE. Three hours throughout the year. 1914-15 and alternate years.

Prof. Xenides.

For description see course 5, which this course continues.

NEW TESTAMENT STUDY.

First Semester

1. GOSPEL INTRODUCTION. Three hours. 1914-15 and alternate years. Prof. Xenides.

The various problems connected with Introduction, including the Synoptic Problem, the authorship, and date of the Fourth Gospel are thoroughly studied. Part of the time of the course is given to a brief course in the Textual Criticism of the New Testament, and to the History of the New Testament Times. Books from the N. T. Handbook series, edited by Shailer Mathews of Chicago, together with other standard works of reference, are used as text-books.

3. EXEGESIS AND LIFE OF CHRIST. Three hours throughout the year, 1914-15 and alternate years.

Prof. Xenides.

Sanday,— Life of Christ, and Stevens & Burton,— Harmony of the Gospels serve as the basis of instruction. The Expositor's Greek Testament and other standard commentaries and works on the Life of Christ are constantly referred to. The Sermon on the Mount, many of the parables and discourses in the Fourth Gospel are expounded. Questions and methods of interpretation are duly examined.

5. INTRODUCTION TO THE PAULINE WRITINGS.

Three hours. 1913-14 and alternate years. Mr. Pye.

The course aims to acquaint the student with the principal problems, both textual and interpretative, presented in the Pauline Epistles. The main work of the course is done upon the writings themselves, and seeks to inspire the student with the desire for original investigation and to give him increasing confidence in himself in doing it. This daily work forms the basis for classroom conference. Toward the end of the course collateral reading is done, principally in Hastings,— Dictionary of the Bible: Hastings,— Dictionary of Christ and the Gospels. The course closes with examination.

7. NEW TESTAMENT EXEGESIS, —ROMANS. Three hours. 1913-14 and alternate years. Mr. Pye.

The Epistle is studied inductively and each student constructs his own commentary-notebook. Daily reports on this individual work, together with suggestions and revision make up the work of the class hour.

9. NEW TESTAMENT EXEGESIS, —HEBREWS, CLOSING WITH A SURVEY OF THE JOHANNINE WRITINGS. Five hours. 1914-15 and alternate years. Mr. Pye.

The course follows the method as described under course 7.

Second Semester

2. TEACHING OF JESUS. Three hours, 1914-15 and alternate years. Prof. Xenides.

Stevens' works are used as the basis of instruction with reference to other standard works.

4. EXEGESIS AND LIFE OF CHRIST. Three hours throughout the year. 1914-15 and alternate years.

Prof. Xenides.

For description see course 3, which this course continues.

6. TEACHING OF THE APOSTOLIC AGE. Three hours. 1913-14 and alternate years. Mr. Pye.

At the beginning of this course brief introductory notice is given to New Testament Theology as a whole in the form of lectures. Careful attention is then given to the apostolic teaching as presented in the period between Jesus and Paul. Students are required to discover for themselves, under the teacher's guidance, what are the original apostolic religious ideas as they appear in the recorded utterances between the time of Jesus and the time of Paul. Each of these ideas in the form of teaching is then developed by the student in a full paper.

Following this section of the work the teaching of Paul is taken up in similar method and completes the course.

8. NEW TESTAMENT EXEGESIS, — GALATIANS AND ONE OF THE LATER EPISTLES, COLOSSIANS OR PHILIPPIANS. Three hours. 1913-14 and alternate years.

Mr. Pye.

The work is done as described under Course 7.

CHURCH HISTORY.

The course in Church History extends over three years beginning with the second year in the course of study. Throughout the course essays are prescribed and other topics for collateral reading are assigned. Examinations are held at the end of each semester.

First Semester

1. HISTORY OF THE ANCIENT CHURCH. Three hours throughout the year. 1914-15 and alternate years.

Prof. Xenides.

The year is devoted to the study of ancient church history with special emphasis on the patristic period. The instruction is based on Fisher, — History of the Christian Church; History of Christian Doctrine; and Rainy, — Ancient Catholic Church.

3 THE MEDIAEVAL PERIOD AND SCHOLASTIC THEOLOGY. Three hours throughout the year. 1913-14 and alternate years.

Prof. Xenides.

The year is devoted to mediaeval history with special attention to the scholastic theology and to the growth of ritualism. Towards the latter part of the year the history of the Reformation is taken up.

5. THE REFORMATION AND POST-REFORMATION HISTORY AND THEOLOGY. Three hours throughout the year. 1914-15 and alternate years.

Prof. Xenides.

During the year the Reformation period is reviewed and completed. The Post-Reformation and subsequent theology receives due attention.

Part of the time in this course is given to the history of

missions with special attention to the evangelical work in the Ottoman Empire. During the second semester the study of the doctrine and practice of the oriental churches is taken up in more detailed form than the patristic study allows.

Second Semester

2. HISTORY OF THE ANCIENT CHURCH. Three hours throughout the year. 1914-15 and alternate years.

Prof. Xenides.

For description see course 1, which this course continues.

4. THE MEDIAEVAL PERIOD AND SCHOLASTIC THEOLOGY. Three hours throughout the year. 1913-14 and alternate years.

Prof. Xenides.

For description see course 3, which this course continues.

6. REFORMATION AND POST REFORMATION HISTORY AND THEOLOGY. Three hours throughout the year. 1914-15 and alternate years.

Prof. Xenides.

For description see course 5, which this course continues.

ETHICS AND PHILOSOPHY OF RELIGION.

First Semester

3. THEISM AND THE PROBLEMS OF PHILOSOPHY. Five hours throughout the year. 1914-15 and alternate years.

Mr. Elmer.

It is recognized that a true conception of God and his relation to the world is the most important basis for a healthy and helpful

development of religion, and that most religious evils are due to false or inadequate conceptions of God. Theism is regarded as a cosmological theory, which has distinct theological, philosophical and religious issues. These issues are made explicit, and are contrasted with the issues of the other world theories, the aim being to furnish the student with a basis for a reasonable belief in Theism rather than in Materialism or any other anti-theistic theory. The truth and value of theism as a philosophical basis for religion are dialectically and pragmatically determined. In short the subject of Theism with its various theoretical and practical implications is historically, constructively and polemically treated. At the end of the course the parallel problems of philosophy such as Ontology and Epistemology are briefly investigated.

An elementary knowledge of the History of Philosophy and of the History of Religion is assumed as a preparation for the course. The teacher furnishes the student with type-written notes on the basis of which he holds a daily conference with the class. The students are required to read as much as possible of the literature bearing on the subjects discussed and to write a thesis at the end of the course on the result of their investigations.

5. PSYCHOLOGY OF RELIGION AND RELIGIOUS PEDAGOGY. Two hours throughout the year. 1913-14 and alternate years.

Mr. Elmer.

The object of this course is to vindicate for religious faith its true dignity as a normal and healthy part of human nature; to insist that faith demands the actual reality of its objects and can never be content with a God Who is only an ideal; and to show in detail how most of the errors and defects in religious belief have been due to a tendency to arrest the development of faith prematurely, by annexing to it some one faculty to the exclusion of others, or by resting it upon given authority. Ames, —The Psychology of Religious Experience; Eucken, —The Truth of Religion; Boutroux, —Science and Religion in Contemporary Philosophy are used as text books.

Second Semester

2. ETHICS. Five hours. 1913-14, and alternate years.

Prof. Xenides.

The course is given during the second semester of the first year, and is open to College seniors and juniors.

Various ethical theories are investigated. Emphasis is laid on the absolute value of the Good. Seth, —Ethical Principles, is used as text-book.

4. THEISM AND THE PROBLEMS OF PHILOSOPHY. Five hours throughout the year. 1914-15 and alternate years.

Mr. Elmer.

For description see course 3, which this course continues.

6. PSYCHOLOGY OF RELIGION AND RELIGIOUS PEDAGOGY. Two hours throughout the year. 1913-14 and alternate years.

Mr. Elmer.

For description see course 5, which this course continues.

SYSTEMATIC THEOLOGY

First Semester

1. SYSTEMATIC THEOLOGY. Five hours throughout the year. 1915-16 and alternate years.

Mr. Pye.

The work in the course is done from the viewpoint that religion is life, as emphasized in the life and teaching of Christ; that theology is a unified, orderly statement of belief in this religious life, and that in studying the main points of belief the emphasis is constantly to be kept upon the personal relationship involved, and upon the bearing of religious belief on present conditions in human society.

The course uses King, — *Reconstruction in Theology*; and Foster, — *Finality of the Christian Religion*, chapters 1-7, as giving a progressive and liberal present day viewpoint in theology; King, — *Rational Living*, as giving the psychological emphasis; Clarke, — *Use of the Scriptures in Theology*, as giving the biblical emphasis; Clarke, — *Outline of Christian Theology*, as furnishing a basis for the outline of a complete system in Christian theology; Herrmann, — *The Communion of the Christian with God*, for the Ritchlian point of view; and Orr, — *The Christian View of God and the World*, as a conservative summary. These books form the basis for the class hour discussion, in addition to which tests, written criticisms and summary papers are presented by each student. Clarke's Outline is rigidly worked through and forms the basis for supplementary notes by the teacher.

3. THE PERSON AND WORK OF CHRIST. Three hours.
1914-15 and alternate years. Mr. Pye.

The work of this course of study proceeds on the conviction that Jesus Christ is the supreme revelation of God. The meaning of this fact for life, individually and in society is the task of the course. Sections from Fairbairn, — *The Place of Christ in Modern Theology*; and Mackintosh, — *The Person of Jesus Christ*, furnish the basis for the class work.

The course presupposes the work in Systematic Theology, courses 1 and 2.

Second Semester

2 SYSTEMATIC THEOLOGY. Five hours throughout the year. 1915-16 and alternate years. Mr. Pye.

For description see course 1, which this course continues.

4. **CHRISTIAN FUNDAMENTALS.** Three hours. 1914-15 and alternate years. Mr. Pye.

This course is largely devoted to securing from the student an independent statement of his conception of the main points in Christian belief. It occurs in the last semester in his course of study and is intended to aid him in stating to himself the gains he has made in his study and thinking. Reading to a limited extent is done.

The course presupposes course 3, and is open only to students who have had courses 1, 2 and 3.

HOMILETICS AND PRACTICAL THEOLOGY.

First Semester

1. **HOMILETICS.** One hour throughout the year. 1914-15 and alternate years. Dr. White.

Homiletics is taught during the second year by lectures, the study of the standard sermons and the making of sermon plans.

3. **HOMILETICS.** Three hours. 1914-15 and alternate years. Dr. White.

In this course Hoyt, —The work of Preaching is used as the basis of instruction. The students also become familiar with several other authorities in Homiletics such as Beecher, Fisk, Phillips Brooks and Jowett, and with the sermons of the best modern preachers such as F. W. Robertson, Spurgeon, Joseph Parker, Phillips Brooks, Jowett and others. They also have much practice in the preparation of sermons.

5. **SOCIOLOGY.** Three hours. 1914-15 and alternate years. Dr. White.

Sociology is taught with Fairbank, — Introduction to Sociology as a basis, with collateral reading in other text-books and periodicals.

7. ELOCUTION. One hour throughout the year. 1913-14 and alternate years. Mrs. Pye.

The course aims to get before the student a true conception of public speaking. Effort is made to free his voice and physical expression so that his thought may be unobstructed. Difficulties are discussed, and by daily practice the student is led to find means for further independent development. Shurter, — Public Speaking, is used as the basis for the class work.

Second Semester

2. HOMILETICS. One hour throughout the year. 1914-15 and alternate years. Dr. White.

For description see course 1, which this course continues.

4. PASTORAL THEOLOGY AND CHURCH GOVERNMENT. Three hours. 1914-15 and alternate years. Dr. White.

In Pastoral Theology and Church Government Hoyt, — The Preacher, and Barton's Manual are used as text books, supplemented by lectures and the use of other authorities. In Pastoral Theology the works of Wilcox, Jefferson, Watson and Griffith-Thomas are employed. In Church Government several small manuals including those of Ross, Dexter and the constitutions of various ecclesiastical organizations in Turkey are used.

6. SOCIAL EVANGELISM. Three hours. 1914-15 and alternate years. Dr. White.

To be developed.

8. ELOCUTION. One hour throughout the year. 1913-14
and alternate years. Mrs. Pye.

For description see course 7, which this course continues.

COMPARATIVE RELIGION.

First Semester

1. HISTORY OF RELIGION. Five hours (with Theological Encyclopedia. See "introduction to the course of study"). 1913-14
and alternate years. Mr. Elmer.

The study of the History of Religion is taken up after finishing the Theological Encyclopedia (two months) and continued to the end of the first semester. This course is intended to aid the student to obtain a general elementary knowledge of human piety in their geneological connection. The subject is studied again in the fourth year of the course and gone into much more exhaustively. As much as possible of the vast literature on the subject is dealt with. The teacher furnishes the student with the results of his own personal observation of the religions of India and Ceylon where he resided five years, making a special study of those faiths. The subject is also dealt with in reference to the practical problems growing out of the relation between Moham-medanism and Christianity in Turkey. The student is required to write a thesis showing the result of some phase of his investigations at the end of the course.

Second Semester

2. COMPARATIVE RELIGION. Five hours. 1914-15 and
alternate years. Mr. Elmer.

For description see course 1.

COURSES IN THE COLLEGE

1. PHYSICS. Five hours throughout the year. Mr. Arosian
2. LOGIC. Three hours during the first semester. Mr. Elmer
3. PSYCHOLOGY. Five hours during the first semester.
Prof. Xenides
4. MODERN HISTORY. Two hours throughout the year.
Prof. Xenides
5. ENGLISH LITERATURE. Three hours during the second semester.
Mr. Elmer
6. POLITICAL SCIENCE GROUP. During second semester.
 - (a) INTERNATIONAL LAW. Two hours Dr. White
 - (b) POLITICAL ECONOMY. Three hours Mr. Elmer

In addition to the above courses students are recommended, if their schedule of lessons will allow, to elect the course in

HISTORY OF PHILOSOPHY. Five hours during the second semester.
Prof. Xenides

THE COURSE OF STUDY.

First Semester

Second Semester

FIRST YEAR

Physics	5	Physics	5
Logic	3	English Literature	3
Psychology	5	Ethics	5
History	2	History	2
Theo Ency, followed by Hist R	5	Political Science Group	5

SECOND YEAR

Pentateuch	5	History and Prophecy	5
Gospel Introduction	3	Teaching of Jesus	3
Exegesis and Life of Christ	3	Exegesis and Life of Christ	3
Church History (Ancient)	3	Church History (Ancient)	3
Theism and Problems of Phil.	5	Theism and Problems of Phil.	5
Homiletics	1	Homiletics	1

THIRD YEAR

The Prophets	3	The Prophets	3
Pauline Introduction	3	Teaching of the Apostolic Age	3
Exegesis, — Romans	3	Exegesis, — Galatians, etc.	3
Church History (Mediaeval)	3	Church History (Mediaeval)	3
Systematic Theology	5	Systematic Theology	5
Psychology of Religion	2	Religious Pedagogy	2
Elocution	1	Elocution	1

FOURTH YEAR

Wisdom and Apocalyptic Lit	3	Wisdom and Apocalyptic Lit	3
Hebrews and Johannine Lit.	5	Comparative Religion	5
Church History (Reformation & Post-Ref.)	3	Church History (Reformation and Post-Ref.)	3
The Person and Work of Christ	3	Christian Fundamentals	3
Homiletics	3	Pastoral Th and Church Gov't	3
Sociology	3	Social Evangelism	3

NOTE. Figures represent the number of weekly recitations in each subject. The recitation period is 45 minutes.

STUDENTS.

CLASS OF 1915.

Bedros M. Kurkyasharian Hadjin
Graduate Hadjin High School; Tarsus College
through Sophomore year.

Arshag G. Tutunjian Erzroom
Graduate Erzinguan High School; Teacher in
Erzroom High School and Preacher in Khneous.

CLASS OF 1917.

George Pavlides. Marsovan
Anatolia College 1914; will receive A. B. at com-
mencement.

Edward Shirinian Amasia
Anatolia College 1914; will receive A. B. at Com-
mencement.

The number of College students electing one or more
Seminary courses during the year is five.

